

Vol. XXXII

APRIL, 1937

No. 8

# *The* Masonic Craftsman

*Published Monthly at Boston,  
Massachusetts, in the Interest  
of Freemasonry*

*In This Issue: Freemasonry and Business*

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## A Freemason's Prayer

CANON J. W. HORSLEY

*Almighty Architect, whose mind  
Hath planned all things that be,  
Whose thought is law, whose law is Love,  
Whose love Fertility.  
Help us to reverence Thy mind,  
And see Thy Temple in mankind.*

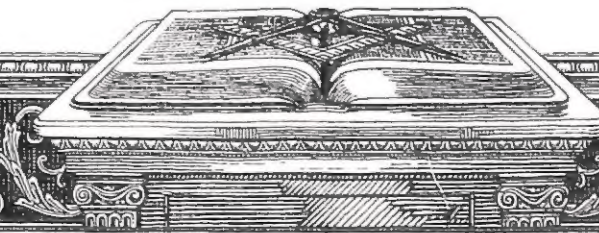
*"Let there be light"—Thy primal voice  
We echo, nor in vain  
The hidden mysteries explore  
That all Thy works contain,  
Yet pray for humbleness and awe  
In tracing Thine enfolding law.*

*Let there be life, it follows on  
For light smiles not on death,  
And light is life and life is light  
When man remembereth  
Thy name and will, and thinks it joy  
To labor if in Thine employ.*

*Let there be love, for Thou art love.  
Ah! Father, none can view  
With filial love Thy Fatherhood  
But love his brother too.  
If charity our heart has filled,  
Cementing stone to stone we build.*

*Wisdom, and Strength, and Beauty form  
The pillars of Thy throne;  
Each in its perfect self belongs  
To Thee, to Thee alone;  
Yet may they gleam before our eyes  
To make us strong, and clean, and wise.*

*By Faith establish well our ways,  
Bid Hope expand our view;  
And crown Thy gifts with golden Love,  
Which maketh all things new.  
Then shall our light before men shine  
Because they mark that we are Thine.*



**NEW ENGLAND**

**Masonic Craftsman**

ALFRED HAMPDEN MOORHOUSE, *Editor*

MEMBER MASONIC PRESS ASSOCIATION

27 Beach Street, Boston, Mass. Telephone HANcock 6451

VOL. 32
APRIL, 1937
No. 8

**CONTEMPO** An eminent cleric recently stated that "the individual, political group, or the church which ignores the new spirit . . . is foredoomed to failure." These words may with equal propriety be applied to Freemasonry, for the day is past when a static situation can be called any part of progressive science—unless it be in the realm of laboratory experimentation where the incidence of time and the evolutionary changes in elementary matter affect the results sought.

Freemasonry, based on essential truths, depends for its growth and consequent usefulness to the community upon the spread of its doctrines and the application of its principles to everyday living. Hence if it is to live, to grow, to serve, it must avail itself of the materials at hand and adapt them to present conditions.

In earlier, less complex days there was not so apparent a need for active participation in current events. The world and its affairs were on a surer, more stable foundation. Orderly processes prevailed. Now, with unprecedented advances in science and their application to methods, the modern world has become a much more bewildering place in which to live happily. The tempo has changed and the material has tended to submerge the spiritual to a point where the really worthwhile things of life are obscured by mists of uncertainty.

Through this mist Light must penetrate if Freemasonry is to play its part and justify its existence. Its outlook must be infinitely wider than the necessary routine of maintaining the present ritualistic or esoteric machinery.

Designed originally for the betterment of man's status through the guild system Freemasonry has spread throughout the world and secured for itself an enviable position. If it is to maintain this position it must throw its weight and merits into the balance in behalf of a changed and changing civilization; this can be accomplished only by applying the power of its intelligence and resourcefulness to problems or phases of present-day human relationships.

What many of these are is fairly obvious. In what way the fraternity may best work without sacrifice of its fixed principles or danger to its integrity is a matter for the leaders of the Craft to discover and direct. It is a standing challenge to men who, out of more than two million in this

country alone, have been chosen to lead the way. To these a little reflection will show that no policy patterned exclusively upon the past will suffice—but that consideration of the present and planning for the future alone, with full appreciation of its intriguing implications, will bring lustre to their records, credit to the craft, and benefit to the world at large.

Benedetto Croce, one of the world's most distinguished living philosophers recently said: "Whoever works for an ideal has in that very activity his hope and his joy. Nevertheless his mortal flesh may ask the comfort of a more definite hope. And he can get it, if he recalls how great, in the present condition of the world, the sum of intellectual and moral stability still is, and that a liberal order still obtains in certain great and powerful countries which will be able to meet the dangers to which that order is exposed and will serve as beacons for a general revival and recovery . . ."

These wise words have a peculiarly apt significance to the Freemasonry of this country.

**MALAISE** Every careful reader these days must be impressed with the startling changes that are coming over the face of government; vital alterations in the body politic in even the most liberal democracies are strikingly evident.

What with the sit-down strike, the challenge to personal liberty by the evident intent of the Chief Executive to control politically the judiciary—and a variety of other phases of the kaleidoscopic daily melange, all show marked tendencies away from the ways of the fathers; men of forty or over can scarcely keep up with the procession.

Proper consideration of the world situation today will inevitably take note of, and attribute most of our present ills to the classic catastrophe of the World War.

No one living through that experience, either in the front line or in the not-much-less-agonizing conditions at home, where headlines brought their daily tale of disaster and death to one side or the other, will want to see any repetition of it; yet the race of re-arming goes on and all signs point to a renewal of the horror.

Why is it? True, a new generation has grown up since 1918, and these younger minds cannot

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879.

The subscription price in the United States and Canada is Two Dollars a year, payable in advance. Foreign subscription is Three Dollars. Twenty-five cents a single copy.

If a subscriber desires to discontinue his magazine at the end of his subscription, notice to the effect should be sent. In the absence of a notice it will be assumed that a continuation of the subscription is desired.

Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call Hancock 6451.

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS  
Alfred Hampden Moorhouse, Editor and Publisher.

have the same vivid impressions of the awfulness of world strife which their elders know. The blame, then, must rest with those so-called leaders in the militant nations who put might before right, and seek to renew the fratricidal destruction of their fellows for nationalistic glory.

Therein lies the kernel of the thing. If education could produce a set of "warriors" devoted to the arts of destruction why can it not, otherwise directed, produce a race to whom equity and justice will be the ultimate objective. An Utopian dream? Perhaps. But if the world is to survive and those things in civilization (?) which have served to make life endurable will be utterly wrecked unless something is done to stop the present senseless procedure.

One of the first steps toward the regimentation of a race is the discarding or breaking down of proven instruments built up to protect the people's rights. This ought to be well-known in any democracy. Yet through sheer carelessness, aided by the siren voice of the politician, who produces nothing, yet seeks always his own selfish ends, people are persuaded into following the easiest path.

Today Democracy is on trial for its life. Truth and Justice are the elementary essentials of human liberty represented in the trichotomy of legislative, executive and judicial powers—the institutions designed to conserve human rights. These should be strengthened and maintained inflexibly and by everlasting watchfulness. If the touchstone of human destiny lies in the democratic principle it is surely worth guarding, but with a mental malaise eating like a cancer into the vitals of world society, a surgeon of mighty power is needed now perhaps as never before.

Freemasons as men of mark have seen in other countries their principles flaunted, their temples destroyed, and their leaders thrown into prison; attempts have been made to utterly destroy Freemasonry. It has been said, "It can't happen here." What a fallacy!—of course it can, and any placid acceptance of assumed righteousness will assuredly suffer rude shock unless we bestir ourselves to active and intelligent consideration of the motives underlying present trends.

**THRIFT** Each month during ten months of every year there are placed in the U. S. mails in New England some quarter million notices—most of which are mailed under a 2-cent postage rate.

Now comes a very sensible resolution of the Secretaries' Association of Massachusetts recommending the mailing of these notices in a semi-sealed envelope under a permit obtainable through the local postoffice at a 1-cent rate, thereby cutting

the cost of mailing in half and as well eliminating the licking of stamps.

We understand approval has been given of this form of mailing and in view of the considerable saving—in the aggregate some \$25,000.00 a year—it would seem to be the part of economy to adopt the plan.

If any further information is needed as to the details of the plan the CRAFTSMAN will be glad to supply it.

**HANDICAP** Language frequently forms a bar to the complete understanding or universal comprehension of Freemasonry, for while a great majority of its membership is embraced within the English-speaking units of the race, there are yet other branches of the fraternal family functioning under the aegis of Grand Lodges elsewhere, and which have recognition in this country and Great Britain, operating under the language of the country in which it functions.

It is common knowledge that the English-speaking race as a rule is notoriously indifferent or backward about acquiring knowledge of other tongues than its own, with a natural result in the specific case of Freemasonry, that much is lost which might be of value. Only those men who are sufficiently interested in linguistic accomplishment get the full benefit of words written or printed in a foreign language, and the support accorded the production of these scholars is extremely small.

This is to be deplored, for what good derives from the opinions, works and ambitions of our foreign brethren is of great interest and value to all the Craft.

**HISTORY** We have it on excellent authority that a *History of Freemasonry in Massachusetts* is now being written by one of the foremost scholars within the jurisdiction. This is good news; such a work is needed.

Only through the accurate record of contemporary as well as ancient history will future generations be afforded access to source information and given opportunity to continue unbroken the links connecting the chain of the fraternity.

Too frequently in the past have records been meagerly kept, so that the historian is hard put to it to find in logical sequence the story of the Craft in reasonably accurate form.

That the important subject above referred to will have the approval of Grand Lodge and be published is almost a foregone conclusion. The work, when completed, will be a credit to this fine old Commonwealth wherein has been played such an important part in the Masonic drama of the days from 1733 to 1937.

## A Monthly Symposium

## Freemasonry and Business

The Editors:

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### FREEMASONRY AND BUSINESS

By ALFRED H. MOORHOUSE  
Editor *Masonic Craftsman*, Boston

NO hard and fast rule can be laid down as to the exact relationship of Freemasonry and business — for while both are in everyday life most intimately intermingled, the matter is one entirely of ethics — and these considerations must govern.



There are those men who, entering the portals of the Craft for the first time, impressed by its beautiful ritual and the meaningful obligations assumed by all, look upon these ties as an open sesame to the active cultivation and propagation of business interests outside the lodge—even, in cases, to lobbying. This is very bad practise and apt to prove a boomerang. Such conduct is utterly contemptible. Too often is the ambition of the early Mason influenced by the *business* angle.

Freemasonry by its very nature tends to inculcate in the hearts and minds of its votaries a love of truth and a sincere desire to be of service to others of similar mind. This being so, it is only natural that a man with business or professional interests will seek to favor his brother in a business way, other things being equal, when he has found him to be a man of integrity, competent in his trade or profession, and of high honor. All other considerations may be safely put to one side and the matter of *business* viewed quite dispassionately; for there is no obligation whatever incurred or implied by any member to patronize another simply because he is "a Mason".

This may sound paradoxical but, as we said before, the question is one purely of ethics, and the ethical standards of men of Freemasonry who are "in business" should be of the highest.

There have been grave abuses of these standards in the past, with grief and disillusionment resulting therefrom. That is one of the most painful parts of Masonic history in America—but the Craft must be judged not by a part but by the whole. Everlasting watchfulness is needed to keep out dishonest men and to insure a membership comprising those of undoubted integrity. Thus only may we expect the so-called profane to re-

frain from unfavorable comment upon the fraternity and as well give assurance to those within it that their interests in *all* respects will be faithfully served by those in whose honor they have a right to repose confidence.

### A BALANCING OF ARGUMENTS

By JOSEPH E. MORCOMBE  
Editor of *The Masonic World*, San Francisco

FREEMASONRY in Business — The Proper Relationship?" This our topic for discussion, though cryptically expressed, has to do, as we take it, with the long mooted question of how far, if at all, a Mason is obligated to give preference to a brother in his business dealings. As we know there are some who would carry the argument to the point that one should go out of his way, and barefooted, to buy his supplies of all kinds, make his real estate deals, contract for a new car, and in short confine all his transactions within the circle of his Masonic acquaintances. To express it thus baldly is to show its absurdity. And our experience has been that with some of those who most loudly defend such position it is largely a matter of theory or a grand-standing play. One of them is just as likely as another to go shopping for a bargain, irrespective of whether the seller is a Mason or profane.

This is as it should be. All other things being equal, as regards prices, courteous treatment and convenience of access, the natural impulse of the average Mason would be to favor a brother, especially if there was a mutual liking already established. But the same conditions, again, would have equal influence if the dealer was a friend or pleasant acquaintance, even if he was not of the fraternity.

Nor have we any patience with that one who continually cries out against the mixing of business with Masonry. Such a one affects to regard business as prejudicial to Masonry. He is also very anxious to impress outsiders with the idea of his great breadth of mind. The fact that anyone might think him inclined more favorably to a Mason than to another is to be actively combated. By choice he goes to those who are far



from an understanding or appreciation of the Craft, when business dealings are in hand, and he usually seeks to impress this fact upon the other party. He seemingly hopes by such tactics to gain a shade of advantage by putting a slight upon the fraternity.

Between these two extremes the great mass of Masons go upon their way undisturbed. One buys his household supplies at the corner grocery or at the down town market because he is sure of proper treatment and high quality, and is confident of honest accounting. Whether or not the man back of the counter is Jew or Gentile, Mason or Methodist has probably never entered his mind. If it should so happen that the place of choice is operated by a brother so much the better, provided the latter is of the right sort, and does not think that every Mason in the contiguous territory is his customer by prescriptive right.

In this matter no regulation nor consensus of opinion is required. Most of us, like cattle, will stick to the accustomed paths and turn in the same doors day after day. Once established the custom of trading with a particular merchant is ingrained matter of habit, and we would be hard put to give a reason for the choice. And, furthermore, not every man who wears a Masonic pin is worthy of being preferred beyond his neighbors. We know some such, and so do you.

### ARE THINGS APART

By WILLIAM C. RAPP  
Editor *Masonic Chronicle*, Chicago

FREEMASONRY and business are things apart, and the institution has traditionally held itself aloof from the business affairs of the world, a course which has been wisely and consistently followed throughout



the period of the recorded history of the institution. The commercialization of an association founded upon ethical and moral principles will inevitably result in the deterioration of the ideals of its philosophy. The same rule holds true of religious and welfare organizations—material advantages gained through business ventures are at the sacrifice of spiritual status. History is replete with instances where the acquisition of wealth has caused the downfall and disintegration of institutions founded for the achievement of worthy and meritorious objectives.

Yet all the activities of mankind in the administration of their affairs are inextricably involved with what we call business. In common with all other institutions Freemasonry has its business contacts. When it erects temples wherein to practice its rites it is engaged in a business venture. When it establishes a home for its aged members or for the care of its orphans it assumes business

problems requiring sound commercial ability for successful operation. When the need arises for the employment of members to perform secretarial or other duties in the carrying on of its work, it is a business proposition to a greater or lesser extent. In the collection of its revenue the element of business cannot be overlooked.

In all these contacts with what is necessarily commercial, sound and ethical business principles should be observed. No favors or help should be asked from the outside world, such financial burdens as there may be should be borne by those who seek to benefit thereby — our own membership. When the institution goes into the marts of trade to purchase that which it needs it should be willing to pay the full price for value received. In other words its business should be done on business principles.

Another business relationship which has caused endless discussion is involved in the questions whether Masons engaged in business should employ members of the fraternity, and whether members of the craft should give their patronage to Masons who are engaged in business. There are excellent reasons why both these courses should be followed, for they are in line with brotherly aid and assistance, but they should be purely voluntary in every case, and are strictly a matter of business. On the other hand, the Mason who accepts employment from another Mason is recreant in his obligation if he seeks to take advantage of the common tie by rendering indifferent or inadequate service for the compensation he receives.

Adherence to ethical business practices and at the same time observing the principles of Freemasonry make a relationship which is beyond reproach.

### FAVOR THE PRINCIPLES, NOT THE MAN

By J. A. FETTERLY  
Editor *Masonic Tidings*, Milwaukee

TO the pessimist who reads of the manner in which some business concerns are conducted or of the conduct of some business men, the thought is likely to come after reading the title of our subject for discussion this month, — "there's little of it; there should be more." On the other hand some of our Masonic purists are liable to exclaim, "keep the two separate and apart."

The latter individual, we fear, is kin to he who dons his Masonry as he enters the lodge hall and puts it off again, as an impractical possession, when he puts on his hat to go home. Like some churchmen who are good Christians on Sunday only.

Coming to a consideration of the practical phases of our subject, it is our conviction that Craft membership carries with it no obligation



to show undue favoritism or partiality to a fellow Craftsman in business *solely because he is a Mason*.

If that business is known to be square and upright in its policy and courteous and accommodations in its dealings and if its merchandise prices and terms are on a parity with other firms, then good sense will dictate the opening of an account. Observe, however, that it is the business principles of the management—not the fraternal affiliations of the individual—that should be the decisive factor.

If those business principles have resulted from a serious study and application of the lessons taught by Freemasonry, the satisfaction and pleasure of the Masonic customer will only be thus enhanced.

Masons are in no way obligated to trade or do business with fellow lodge members; they will as men of common sense, deal with those who truly exemplify Masonic teachings and practices—whether they be lodge members or not.

Freemasonry does not teach bigotry and intolerance—even in favor of its own disciples.

## HENRY PRICE UP TO DATE

Written for the MASONIC CRAFTSMAN

A sentence spoken during the Bi-centenary observances at Boston in June 1933, if well advised, is important. It seems to shed new light on the early life of Henry Price, founder of regular Craft Masonry in the western hemisphere.

Right Worshipful F. W. Fell Clark, Provincial Grand Master of Argyle and the Isles, and substitute grand master of the Grand Lodge of Scotland, brought fraternal greetings. He said (as reported) in part:—

“At that church in Chigwell your founder must have attended, because he was at school at the Chigwell grammar school, so that has some connection with this country.” [*Proc. G. L. Mass.*, 1933, p. 166]

If his meaning was that the *founder of Craft Masonry* in North America was educated at Chigwell in the 18th century, as well as the *founder of Pennsylvania* in the 17th, Chigwell grammar school surely “has some connection with this country.”

Describing the Joseph Warren medal for distinguished Masonic service, as the “laurel wreath of achievement,” Grand Master Curtis Chipman bestowed it upon Brother Fell Clark later on. Presumably for the good he had done, rather than as a response to his remark above quoted. Until this that has escaped noticed.

The interest in Henry Price, as a personality, revived eighty years ago, since when a Mason, to be considered *Bright*, has needed awareness of him. Conformably Masonic writers have sought to discover the facts in respect to him. With such industry, the impression for some time has been, that further effort would be useless; as futile as a wish (in Robert Louis Stevenson's phrase) to “be the architect of the irrevocable past.”

To go a-gleaning where Massachusetts Grand Masters Heard, Gardner, Sereno Nickerson and Melvin Johnson have gathered may be unwise. Only the pertinacious attempt to reopen adjudicated causes! Yet, more information about Henry Price is desirable. To continue inquiry can do no harm. Certain items in the records, formerly slurred or omitted as too technical, when reviewed, may be suggestive. Those even who regard Freemasonry as an ideographic presentation of aboriginal thought, incline to believe that Eng-

lish-speaking Freemasonry aims to promote the welfare of mankind.

Price, the man and Mason, was taken on trust largely up to the time when, led by Brother John T. Heard, the Massachusetts brethren rediscovered him. They visited Townsend, Mass., the home of his old age; viewed his then neglected grave; interviewed and fostered his grandson living nearby, a recluse. They rescued his portrait and restored it. His Chair is now in the Temple in Boston, with the broken gravestone, when at last a dignified monument took its place. At Charlestown in June 1859, Henry Price Lodge was constituted with precedence from 1858. Worshipful George Washington Warren delivered at his installation a laudatory address. “Brother David Pulsifer, in behalf of himself and Brother A. A. Prescott, presented a parchment copy of the will of R. W. Henry Price, the first Grand Master” on December 29, 1863; and Grand Lodge accepted it with thanks. Like many another relic it was destroyed in the Winthrop House fire, April 1864. Under Grand Master Endicott the Henry Price medal was authorized, “and is now the visible evidence of distinguished service and is proudly worn by a select company.” (Chipman.)

In 1871 Judge William Sewall Gardner gave to Grand Lodge the result of his investigations. Thereafter none could say: “Of our first grand master we are wholly ignorant.” But still the certainties of his Masonic career contrast with biographical indeterminisms.

When from a desire for knowledge, and not for rhetorical effort, one might ask: “Who was Henry Price?” it is said he was born in London ‘about 1697;’ he came to Boston, N. E. ‘about 1723 when about 26 years of age,’ returned to London, was a member of Lodge 75 meeting at the Rainbow Coffee House in York Buildings, constituted July 17, 1730. [Q. A. C. vol. X]. And when he again came to Boston he bore with him the Warrant of the Grand Master of England, dated April 13, 1733, nominating him Provincial Grand Master for New England; and organized under it July 30, 1733, appointing as his Deputy, Andrew Belcher, son of Governor Johnathan Belcher, who commissioned him, with the rank of Major, Cornet of his

Troop of Horse Guards. The next year his authority was extended over “His Majesty's Dominions in North America.” He held office until he resigned in 1737; afterwards serving from 1740 to 1743; July 1754 to October 1755; and from October 1767 to November 1768, retired in favor of John Rowe. And meanwhile he was sometime Master of the First, or St. John's Lodge, the Second Lodge, and of the Masters' Lodge.

At one stage it was contradictorily averred: “No trace of him can be found in Boston until 1732 . . . He opened a store and commenced business under his own name . . . It is extremely doubtful if he was for himself before 1729 . . . He was established in business as early as 1730 or '31” According to Heard, using 1857 Bostonese for the English term drapers and tailors, the firm of Price & Beteilhe “were Shopkeepers, probably in the Dry Goods trade.” At the Brazen Head in Cornhill ‘very nearly opposite Williams Court, answering to 96 Washington St.’ [Drake, Boyle.] At that address Benjamin Franklin, at home again from a Boston visit, twice wrote to Grand Master Price. Francis Beteilhe was secretary, and Price master of the St. John's Lodge when a letter of credence dated June 23, 1736, was given to Barons, senior warden, prior to his departure to England. When did the partnership end? On Beteilhe's death? Gardner has Price “alone in 1739” and “after a while in 1741 alone at the corner of Pond & Newbury Sts. (Bedford & Washington).” Johnson bridges the difficulty by having them partners from 1736 to 1741. Certainly Price was a tailor, being so designated in an action he brought in the Inferior Court of Common Pleas in the year 1733/4.

At a meeting of the Selectmen of Boston, April 18, 1744, “Mr. Henry Price appeared and informed them that he was about to build a House in King St. & Desired the Selectmen would be present to run the Line between his land and said Street.” On October 17, the Selectmen “Voted that Mr. Henry Price have liberty to Set up a Sign Post before his Ho. in King St.” And February 29, 1745, “Voted that Messrs. Aaron Boardman, Tin Plate-worker & Henry Price, Tailor, be accepted as further security for Mr. John Stanifords Collecting the Tax for the year 1745.” [Boston Rec.]

Public and private finances were in a parlous state for a great part of the 18th century. The circulating medium was both insufficient and unreliable. A Silver Bank and a Land Bank were proposed remedially. The promoters of both asked the Assembly for a charter. [Mass. Hist. Soc. Proc. 43, 428]

The Land Bank of 1740 was popular at first. Its friends had control of the House of Assembly for some years. But it was in the end suppressed under the ‘Bubble Act of 1720’ passed by Parliament when Henry Price was a boy in London. The Land Bank is called an “extraordinary folly,” and an “unfortunate financial experiment” by Andrew McFarland Davis. His paper entitled “*Alphabetical List of Partners in the Land Bank of 1740*” is in volume 50 of the N. E. H. & Gen. Reg. for 1896. As Davis said: “It may seem to be a matter of comparatively little interest who were directly interested in this attempt to issue cur-

rency based on real estate.” Till we find the name of Henry Price in the Lists of Subscribers. [Mass. Arch. 102, 44 & 46.] Then things have a new aspect, in my opinion. Because his connection with the enterprise (perhaps slight) eventually must have diverted him from the King Street business. As he retired in 1750, to devote attention to the care of his large holding of real estate.

Major Price was *thrice* married. His first wife was Mary Townsend, daughter of Peter and Mary (Gilbert) Townsend, born January 26, 1719. [Boston Recs.] The marriage intentions were published July 18, 1737. And though her uncle James, her guardian since May, forbade the banns, Gardner thought because her people were Congregationalists and Price a Church of England man, they married in the autumn. A daughter was born October 18, 1738, named Mary. [Boston Births, 1700-51, p. 247.]

From over the King Street store, where according to custom he had lived with his family, he removed to West Cambridge, then called Menotomy, but now the Town of Arlington. There *his* was the ‘great House!’ He proposed on April 21, 1751 that the Feast of St. John should be celebrated there. Brother Charles Pelham, who first appears in the capacity of Grand Secretary in the record of June 24, wrote of the Festival being held elsewhere in Cambridge: “Brother Price's House at Menotomy being Incumbered by sickness.” Gardner's comment: “It is probable that the sickness referred to was that of his wife Mary, and that about that time she died.” is the sole clue to the actual date.

Henry Price, ‘gentleman,’ owned half a pew at Trinity Church, Boston. His marriage intentions with Mary Tilden were published April 29, 1752; the rector, Reverend William Hooper, married them on May 25th. The history of Arlington (p. 286) gives the date of her death July 26, 1759, aged 48. And *Boyle's Journal* affords this entry: “Oct. 8, 1760—Died at Cambridge in the twentieth year of her age Miss Polly Price, only daughter of Major Henry Price—to be buried from the dwelling-house of William Blair Townsend in Boston.” Her cousin's helpfulness to the bereaved father sketches the general sympathy that was shown him.

Just over a month later the house-of-his-mournful-memories was sold. Presently he went to live in Townsend, Mass. having acquired property there. In the Meeting-House pew no. 31 was his. The Town for the first time in twenty years wished representation in the Provincial Assembly, and Major Price was chosen to be their member in 1764 and 1765. In Revolutionary doings he was conservative, not Loyalist. He presided over Grand Lodge in December 1773, John Rowe being absent at the time of the Tea Party excitement.

A copy of the Declaration of Independence was sent to each town in Massachusetts, by order of the Council, to be read from the pulpit and entered in the town book. The question whether the Council and House of Representatives ought to frame a government came before Townsend town meeting October 15, 1776, and referred to Lieut. Jas. Lock, Samuel Manning and Major Henry Price, as a committee. Their report was adopted; being in substance as follows:

'... it is the opinion of this town, that although government is essential to the happiness and well being of a people, and the powers of forming states is in them, and that government ought to be set up in this state as soon as possible with safety and propriety, we cannot now give our consent that the present house form a constitution for these reasons: (viz.)

That the representation act made by the late house much enlarged the privilege of many maritime towns, giving the mercantile part of the state, where the court is held, a material, dangerous advantage over the country towns, the landed part; and 'we therefore judge it is of consequence that representation be reduced nearly to the former mode before government is set up.' [Hist. Townsend, p. 185]

Major Price on September 6, 1771, made an antenuptial settlement on Lydia Randall of Townsend. She was the young widow of John Abbott and had a minor son John. Rev. Samuel Dix, of Trinity Church officiated at the wedding September 17th. They had daughters named Mary and Rebecca, who married respectively, William Wallis (Wallace) of Pepperill and George Farrar of Townsend.

The Major met with an accident May 14, 1780, while chopping wood on his farm; the next day he made his will, and died May 20th, aged 83. His estate was a sizeable one. Ten years after it was bankrupt, due to the aftermath to the Revolutionary war.

A knowledge of his appearance is secured in his portrait. Some portraits have been proved to be spurious. As for example an alleged likeness of the first Grand Secretary Pelham, which was a long time exhibited in the anteroom to Corinthian Hall, of the Boston Masonic Temple, and turned out to be a mezzotint by Pelham, of his oil-portrait of Cotton Mather, with doctor-of-divinity! a work which, while considered his best in that medium, in no way resembled the artist it was thought to portray. One which is genuine replaces it. The portrait of our first grand master, in the West of Corinthian Hall, arrests the attention of its beholders, and is known to be authentic; "a veritable portrait" as Brother Johnson assured the Grand Lodge in 1914. In *The Beginnings of Freemasonry in America* (1924) he summarizes ably the facts found in the Massachusetts Proceedings and elsewhere, with references.

Dipping into the abundant literature covering 18th century life in London is no dry-as-dust use of time.



Events jut out; the great storm in the winter of 1703; the South Sea Bubble, the distress after it burst; the rejoicings on the accession of George I, to go no further. It is entertaining to learn that two Hogarth prints give the portrait of Dr. Desaguliers, who with Anderson wrote the Ritual after the revival in 1717; to mark that Lord Chesterfield made a Mason of Francis III, Duke of Lorraine, at the Hague; that John Huske, whom Price made at Boston, frequented the coffee-houses in pre-American Revolutionary days with other New Englanders; to read that the triple murderess, Sarah Malcolm, was painted in her cell at Newgate, a few short weeks before Price obtained his Warrant at Viscount Montague's hands.

It is possible in fancy, with Harben's Dictionary of London for a guide, to roam the streets and alleys of the ancient City, seeking to determine in which *Rainbow* coffee-house Lodge No. 75 met in 1730-31: the one in Fleet Street, between the Temple Gates? or that in St. Michael's Alley, Cornhill, between Birchin Lane and Fleece Passage, among "the houses destroyed or damaged by the Fire which began in Change Alley on Friday, March 25, 1748?" Ah, it was the Rainbow in York Buildings; But where were they? By the river in Westminster on the site of Old York House? the York Buildings where operas were performed before Drury Lane theatre was built? Or those in George Street where Forrest, the lawyer lived?

Questions like these, propounded to a correspondent in London, (an expert record agent in good standing at the S. P. O.) elicited the following letter. Prefaced by conjecture (that a man strong minded enough to become founder of Freemasonry in America had some precedence before emigration) it reads:

"I find that a Henry Price was admitted to the *Freedom of the Company of Merchant Taylors by Patrimony on 1st July 1719*. He was the son of John dec.? (I wish they had said where he lived.) This means that he was not younger than 21 on that date & might be easily 22.

I think *this is your man*, and I am going to try to prove it." You, Dear Brother Moorhouse, will not fail to observe that these musings close, as they opened, in harmony with all Speculative Masons:

As I am, most desirous of more light on Henry Price,

Fraternally yours,

Philip T. Nickerson, P. M.

To the Editor of *The Craftsman*,

Boston, March 8th, 1937.

## LIHOLIHO KA MOI

(KAMEHAMEHA IV) 1834-1937

Prince Alexander Liholiho was born at Honolulu on February 9, 1834 and was proclaimed King Kamehameha IV on December 15, 1854. His reign lasted nine years and he died on November 30, 1863.

Liholiho was the grandson of the first Kamehameha and a nephew of His Majesty, Kamehameha III. He was a scholar, having had educational advantages not available to his predecessors. His extensive foreign travel and his appreciation of art, music and literature made his court a center of culture and refinement.

In the year 1856, he married Emma Rooke, the adopted daughter of Dr. T. B. C. Rooke, an eminent Mason from the Grand Lodge of England. This young girl was the granddaughter of John Young, the friend and counselor of Kamehameha the Great. They were married at Kawaiahao, the Westminster Abbey of Hawaii, with the ritual of the Episcopal church.

Liholiho and Prince Lot, his older brother, who became Kamehameha V, toured Europe and America when they were yet in their teens, and both were impressed with the English institutions and government and particularly with the form and ceremony of the Episcopal Church, and it was through the efforts of Liholiho and his Queen, who also visited the Court of England and became a great favorite of Queen Victoria, that the Episcopal Church was established in Hawaii, and they were the generous donors of the land upon which now stands the first Episcopal Church and the Bishop's House on Emme Square, Honolulu.

During the last months of his life this young King completed the translation of the English Book of Common Prayer into the Hawaiian language, and which is still used by Hawaiian Congregations throughout the Islands. During his reign the first Chamber of Commerce was organized in Honolulu. The first steamship, the "Kilauea" was built in Connecticut, for the Inter-island run. The first regular newspaper, *The Honolulu Advertiser*, was established in 1856. Grand vocal and instrumental concerts, with their fashionable audiences, which added color to the life of Honolulu, were sponsored by him. During his reign there were often more than one hundred whalers in port at one time, and he assisted in dedicating the Seaman's Institute at Honolulu Harbor. The first fireproof store, with granite front, was erected, the granite coming from Massachusetts. He imported rice seed from South Carolina and, its raising being successful, shipments were exported to other countries.

Perhaps the greatest tribute to Kamehameha IV and Queen Emma was the building of the Queen's Hospital in Honolulu. Liholiho donated the land and personally collected funds for the erection of this, the first hospital in Hawaii; and he acted as Grand Master of Masons and made an eloquent address at the laying of its corner-stone. This was in July, 1860, and the first Masonic corner-stone laid in the Islands.

Masonically, Liholiho petitioned for, and was elected to receive the degrees on the same day, January 7, 1857. He was raised a Master Mason on February 8, 1857, in Lodge le Progress de l'Océanie, chartered by the Supreme Council 33rd degree of France, in 1841.

now under the Grand Lodge of California, and the oldest purely Masonic organization in the United States west of the Missouri River. He was elected its Master for three separate terms, 1858, 1860 and 1861. The Supreme Council of France honored him with the 30th degree for his Masonic activity, a generation before the establishment of the Scottish Rite of Freemasonry as an organization in Hawaii. He presided and sat in lodge with eminent Masons from all over the world. Among them were John Meek, P. M., a charter member of Lodge le Progres, who came to Hawaii, a Mason, in 1809 (eleven years before the arrival of the first missionaries.) In the East with him sat the first Episcopal Bishop for Hawaii, the Rt. Rev. Thomas N. Staley, D. D., a Grand Officer from the Grand Lodge of England; also His Excellency, Robert C. Wylie, the Prime Minister, under Kings of Hawaii, for over twenty years. Other Masons of the period were his father-in-law, Dr. T. B. C. Rooke and Judge Abraham Fornander, the Historian and Revealer of Polynesian Biology.

As Master of Lodge le Progres, Liholiho raised, in 1858, Governor John O. Dominis, the consort of Queen Liliuokalani. The following year he personally conferred the third degree upon David Kalakaua, a high chief, some fifteen years before the latter became King of Hawaii.

In the year 1863, Liholiho received a letter from the President of the United States, which reads as follows: "To His Majesty Kamehameha IV. Great and Good Friend:

I have made choice of Mr. James McBride one of our distinguished citizens, to reside near the government of the Kingdom of Hawaii in the quality of Minister Resident of the United States of America. He is well informed of the relative interests of the two countries, and of our sincere desire to cultivate and strengthen the friendship and good correspondence between us, and from a knowledge of his fidelity, probity and good conduct, I have entire confidence that he will render himself acceptable to Your Majesty, by his constant endeavors to preserve and advance the interest and happiness of the two countries. I therefore request Your Majesty to receive him favorably and give full credence to whatever he shall say to you on the part of the United States, and most of all when he shall assure you of their friendship and wishes for the prosperity of Your Kingdom. And I pray God to have Your Majesty always in His safe and holy keeping.

Written at the City of Washington the sixteenth day of March, in the year of Our Lord one thousand eight hundred and sixty-three.

Your Good Friend,

ABRAHAM LINCOLN.

By the President:  
William H. Seward,  
Secretary of State."

This original letter is in the Territorial Archives of Hawaii. I have had a photostat copy made of the same and take pleasure in presenting it to *Liholiho Ka Moi Camp Of Heroes Of '76* at Schofield Barracks.

WALTER R. COOMBS 33RD DEGREE

# PRESENT CONDITION OF FRENCH FREEMASONRY

By EDOUARD PLANTAGENET

Editor of the *Annales Maconniques Universelles* of Paris, (*Universal Masonic Annals*)

[TRANSLATED]

The wave of anti-Masonry which has broken in bloody foam over the world and preceded so tragically the coming of dictatorships, which have stolen away from man his humanity, in order to make him reduced to the rank of slave in the anonymous flocks of the bad shepherds, has likewise had its hour of violence in France. Freemasonry in recent years has been accused of all the crimes known, and its calumniators have deliberately included it in all the scandals that have arisen.

Even serious reviews like the venerable "Revue des Deux Mondes," has dared to write: "While all Freemasons are not malefactors, yet all the malefactors are affiliated with some lodge that protects them and helps them on." The subsidized sheets in the service of one-knows-not-what, obscure coalition of unavowable political interests, have for month after month spread defamation and calumny of Freemasonry. But French Freemasonry has not sunk beneath it, and its prestige has not been tarnished. The legislative elections of last June have furnished evidence of the unshakable fidelity of the French people to the democratic regime, of which they are the energetic expression and which is inseparable from the grandeur of Freemasonry which is its spirit. Our Order is not the image of the ideal democracy. The very respectable and illustrious Mason, Professor Thomas Masaryk, first President of the Czechoslovak republic, declared "Universal suffrage does not create by itself alone the democratic spirit." "Democracy," said he, is a conception of the world and a rule of life. To be a conscientious democrat, signifies to think philosophically and then to imbibe in history the necessary information to understand the evolution and the philosophy of history. And, he added, the modern democrat of today ought to instruct and educate himself. And where would he be better able to do this than in the heart of Masonry under the insignia of liberty, of love and toleration?"

Why is it necessary that this essential truth should be disregarded and remain often misunderstood? It is a great injustice to read complaint of the French Freemasonry for being it. From the first hours of its existence it has invited men to gather in its temples to receive there the imperative information of this doctrine. But the Masonic regime in itself by its specific democratic form and idea of policy and the difficulties of democracy (1911-1912) is the place most eminently favorable for the presentation of fruitful and opposing ideas. Even in the Masonries called orthodox which condemn similar work, and limit theirs to the ritualistic liturgy, engender this mode of thought in private, that Masaryk makes the soul of the democratic spirit. Also, if it is true as the "Old Charges" wish it to be, that Masonry ought to be the means of

conciliating by a sincere friendship men of all nations, of all languages and all beliefs, who without it would remain forever separated, it is manifest that Masonry and democracy are spiritually inseparable. Whoever hurts one can only be an adversary of the other, and in fact, in the tragic and contagious aberration of the fallen peoples bending under the dictatorships and seeking their revocation in a permanent outrage against liberty and the rights of man.

Is it not in the only countries that where the national conscience has refused to accept the slavery of the totalitarian regime, Freemasonry remains impregnable? Has the hour not come for it to draw from this statement the information that goes with it to rectify the mortal error that constitutes a threat to its further existence and its transcendent mission? That is the deceiving particular individualism which has broken up the universality of Freemasonry, and weakened its moral power on the inferior but living plant of the evolution of the modern world and of Humanity, if one puts to one side the conflicts of persons and local incidents which have been able at certain times and as the result of the attacks of which it has been the object in recent years to trouble its serenity. French Freemasonry has come out of it greater and not diminished by the period of ordeals that it has just gone through. Events have had but little influence on it other than to relieve its effective forces of a certain number of "profanes in aprons" and to throw a panic in the camp of the "merchants of the Temple." They have for the rest reinvigorated the Masonic ideal and stimulated the ardor and courage of the workers in the Great Work. They seem also to have provoked a happy reclassification. The work of the lodges reveals the consoling predominance of subjects specifically Masonic, and symbolic: philosophy, history and then following that the acutely painful problem of how to organize and preserve peace. Finally appears the critical study of the doctrines and economic and social experiments, which presently confronts each one pretending to carry in themselves the health of the world and the cure of all its ills. If one considers that in old Europe Masonry is dead in Italy, in Germany, in Hungary, and vegetating in Turkey, is it not to say that it is in agony under the implacable grasp of hostile contingencies which are stifling it in Austria and in Switzerland; that it is confined to an isolation more and more ferocious, blind and sterile, in Great Britain, where it becomes evident that the French Masonry is like a lighthouse braving the tempest, standing erect today above unchained evil forces, and remaining for all the invincible moral power which will keep living at the heart of the man of the West, our grand ideal of fraternal love and liberty. And one can even ask if we ought not to see very soon, that it is the last refuge of the "Masonic tradition?"

The quarrels that have been raised up only yesterday, in this domain, the question of knowing if one uses the formula of the Grand Architect of the Universe, and the presence of the Bible in the temple as the specific obligations of the Order, or are simply national traditions? Have they not disappeared today before the signs of abandonment and of decadence, that are revealed in those tendencies more and more marked of the exteriorization by certain jurisdictions considered up to now as the most orthodox. In the imprudent and candid hope to disarm their adversaries by frank and loyal explanations we have already seen eminent and respectable Masonic powers take the initiative in inviting the profane press to erect contacts and reply to its questions and satisfy its curiosities. More recently the Swiss Grand Lodge Alpina has gone as far as to admit the press as spectators to the annual communication of its grand lodge, opening it solemnly and in its ritualistic form, revealing the sign of the order, except the sacred words. In France, Masonry has never even considered the possibility of such a compromise. Firm and serene, it has known how to accept insults with indifference, and calumny with contempt. The Grand Lodge of France has always

remained rigorously and proudly silent, while the pack of hounds howled to the death. The Grand Orient has availed itself of this opinion, to make a public protest, that was all.

The anti-Masonic group in the Chamber of Deputies attempted to obtain the dissolution of French Freemasonry. Two parliamentary Freemasons, Bros. Jammy Schmidt and Gaston Martin, took up its defense from a purely personal standpoint, and in all independence. The proposition aiming at the dissolution of our Order was defeated by a vote of 407, as against 104. Why say more? Menaced on all sides and already vanquished on more than one point, Freemasonry has remained in France, unshakable and impregnable, conscious of its strength and of its grandeur, faithful to the fundamental obligations of the Order, as well as to its mission one could make an example of it and draw from it useful information.

[This is the report sent on by Bro. Plantagenet as one of the Corresponding members of the Philaethes Society for France, and is translated for publication in Masonic magazines of the United States by the Secretary of the society, C. F. Willard.]

## MASONRY AND RELIGION

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Every brother must decide for himself whether Freemasonry has or has not, is or is not, a religion.

Without argument pro or con a few thoughts are here set forth by which such decision may be illuminated; doubtless he who decides in the negative will herein find support for his position, and perhaps he who finds joy in the belief that Freemasonry is more than a fraternity, and that the Ancient Craft is not alone of this, but of two worlds, may be comforted.

To discuss any subject intelligently it is necessary that those who speak and those who listen have a common understanding of the terms used. It will hardly be necessary here to define Freemasonry, although many have phrased many definitions. But it does seem essential that reader and writer have one mind as to what is meant by religion.

The term has many meanings in many minds. For instance: "What is the religion of the United States?" is a question intelligently answered by, "On the whole, Protestant," by those who think of religion as made up of modes of worship which may be Episcopalian or Catholic, Jewish or Mohammedan, Baptist or Buddhist. But change the tense and ask: "What are the religions of the United States?" and the only complete answer will be a catalog of all the faiths followed in this country.

There is, then, a difference between "the religion" and "the religions." Carried a step further, there is as great a distinction between "a religion" and "religion." Any qualifying article seems to connote a special variety of theology; it is only when we forget that "a" and "the" that we come to that experience of the heart which is essentially religion.

Some deny that in Freemasonry is *anything* religious, let alone religion. "Freemasonry as we know it was born in a tavern in London; how can it be religious?" has been asked by those who forget that lilies bloom on a dung hill and that the Carpenter who walked by Galilee was born in a stable. But to those to whom Freemasonry is but a social order these words are not addressed; he who can avow a belief in God, kneel at His Altar, take vows in His name, receive the teachings of the lodge and deny *any* kinship with worship of the Great Architect is not within the reach of words here to be printed.

Religion is most emphatically not theology; more's the pity, the two are all too frequently confused. Religion is consciousness of kinship with, worship for, a Supreme Being; theology is the means, the method, the science of such worship. Theology is the manual of astronomy, but it is the stars in the sky towards which we reach; theology is the craft of mixing colors, but man thrills to the sunset without knowing even the names of its hues.

Nor is it necessary here to say that Freemasonry inculcates no theology. Every Freemason must affirm the existence of Deity; he is an unhappy Freemason indeed for whom a life to come is not a fact, but nowhere about the Altar of the Great Architect in a lodge, in no words of any Masonic ritual, is symbol or phrase setting forth by what ways or means a brother is to claim kinship with the Unseen Presence.

Millions of reverent men never even heard of the term "theology," still less know its meaning. But there lives no man who does not know of God—aye, even if he knows but to deny Him. R. W. Brother Joseph Fort

Newton, of the golden pen and understanding heart, who sees more in life and religion and Freemasonry than is given to many a brother formed of more common clay, has written:

"There is in human nature a spiritual quality, by whatever name it is described, to express which some contrive theologies, others write rituals and others sing anthems. It is a part of our human endowment, at once the fountain of our faith and the consecration of our labor. It emerged with man, revealing itself in love and birth, joy and woe, pity and pain and death; in the blood in the veins of men, the milk in the breasts of women, the laughter of little children, in the ritual of the seasons—all the old, sweet, sad, happy human things—adding a rhythm and a pathos to mortal life. Older than all creeds, deeper than all dogmas, it is a voice out of the heart of the world; the account which life gives of itself when it is healthy, natural and free."

It is this sense of one-ness with an invisible Absolute, of a touch with matters spiritual none the less true that they are too ethereal to phrase; of the reality of that which is the more all embracing that it is unseen, unheard, untouched, unknown, which is here meant by the term "religion," with no qualifying article to fence it into the narrow confines of any creed or special faith. It is "that natural religion in which all men agree" as the wise fathers put it in the first of the Old Charges of a Freemason.

Modern science teaches us that what we see and taste and touch and feel is but the shadow of reality. In the eyes of science the common chair on which we sit is a vast space filled with vibrating electrons and protons, too small to conceive, too speedy to envisage. The space we know and move in is but a phase of time; the intervals we measure on a clock face are but parts of a "space-time continuum."

In somewhat the same way, neither Freemasonry nor religion are really as we see them; they are but shadows of a greater reality behind. In a certain theatrical production it was necessary to introduce the Christ. To do so with a reverence which should offend no one, the producer showed His presence merely by a glory of light which came, and passed, and went. Religion is such a glory—a light from One Passing Unseen. In all reverence, Freemasonry, too, is a hidden sun of which we know only the shadows cast by brethren as they move against it.

It will be news to none that Freemasonry has secrets; but to some the concept will be new that the greatest secret is one which none need take obligation never to reveal. It is one each man must learn for himself; for its words have not been coined, so he cannot tell it if he would.

So has religion her secret—it is written large in many a holy book, yet never the tongue which may read it aloud. It is painted in the rainbow and the aurora, but never the artist has lived who could limn it. It sounds in the music of great composers, but never has harmonist translated it in words formed by lips.

So religion and Freemasonry alike tell their simple, profound secrets, to all who will learn, by the use of symbols.

Freemasons are bound each to each by the Mystic Tie; define it, explain it, put it into words! It may not be done, for there are no words. Some say it is the Cabletow, confusing the symbol with the thing symbolized. The Cabletow is no more the Mystic Tie than the umbilical cord is mother love. Yet the Mystic Tie is real; brethren braid it in the lodge, twist its strands together in fellowship, lay cord on cord to form it in pity and charity and relief. The friendly word ties a knot in it; the familiar background of mutually lived lodge life keeps its ends from fraying. Those who meet on the level and part upon the square, who listen together to the old, old words of the old, old ritual, tie it tighter, tighter about them . . . but cannot tell of it; only feel it, know it, love it. A great Masonic poet wrote:

"What is it in the wild that calls to the little wild things? What secret sacred things do the mountains whisper to the hillmen, so silently yet so surely that they can be heard above the din and clatter of the world? What mystery does the sea tell to the sailor, the desert to the Arab, the arctic ice to the explorer, the stars to the astronomer? When we have answered these questions, mayhap we may divine the magic of Masonry—who knows what it is, or how or why, unless it be the long Cabletow of God running from heart to heart?"

Religion cannot exist without the human race, since—at least as far as we know—the beasts of the field do not worship.

And the contrary is true—the race could not have been, without religion. Wise scientists "prove" that worship of an Unseen Presence is an outgrowth of a primal fear of the unknown causes of natural phenomena: thunder, lightning, earthquake, wind storm, tidal waves and so on. But others as wise point to the instincts through which alone the race has survived and grown—love and protection of the weak, care of the infant, mutual helpfulness, the formation of tribes on the foundation of the greatest good to the greatest number, all of which, during the slow years, have evolved into justice, liberty, unselfishness, courage, the giving spirit.

Even the beasts of the jungle know love of offspring and occasionally the spirit of helping one another; without them, no species could survive.

Religion, then, rests on the certainty that there is a meaning to life. Without it, our very existence is chaos. No man is so godless, no character so vile, but what somewhere within is a consciousness of meaning. The completely selfish person who lives solely for himself cannot survive. Nor confuse this with that queer doctrine which says that all that is lofty and fine in humanity is but "enlightened selfishness"; that the courageous man who faces death for his friend is doing that which pleases him better than living securely without risk; that he who devotes himself to service to others at personal sacrifice prefers that life, and therefore but pleases his own desires; that the missionary who faces torture and death to spread the gospel thinks only that in such a life will he find his greatest joy. For if that doctrine is carried back to the Great Teachers—Jesus and Moses, Confucius and Buddha—it becomes blasphemy.

Religion knows there is meaning to life; Freemasonry is as definite in her dependence upon the rationality of the Universe, the divine justice in which brethren have most faith when understanding it least. Without creed or dogma, Freemasonry is predicated upon an utter belief that in the Universe man has his place, and in the reality of spiritual value. Here Freemasonry and religion are so close they seem to become one. Yet even when two theories of living coalesce there is no proof that one possesses, or is possessed by, the other.

Religion should not be required to submit to any process of "proving." Proofs are for the mind; religious conviction transcends the mind. Proofs are of man; religion in man's heart is of God. Proofs are what we see with the eye and touch with the hand; religion's certainties are not of the earth, earthy.

Theologies and dogmas, rites and churches, creeds and faiths, have complicated religion for the common man by a multiplicity of details, a hard and fast hewing to some one line, conceived by some—doubtless well intentioned, but nevertheless human and mistaken—mind. Religion, as distinct from "a" religion or "the" religions, teaches only by the simplest of symbols—so does Freemasonry. The parables of the Carpenter of Nazareth are all concerned with every day things; the symbols of religion—home, fireside, a building, a lost sheep, a father's love—are simple. The symbols of Freemasonry which teach the most are

the simplest—the square, the compasses, a letter G, the sprig of acacia, a Great Light to shine . . .

Tear aside the dark veil that hangs between today and the dim and distant past when men worshipped fire on a pile of stones—a group of half naked men and women and children in solemn procession pass from east to west by way of the south about the god-head burning merrily, casting in the flames the roots which, ignited, give out a sweet odor, laying on the coals what was to become the "burnt offering" of the days of Moses, all with the dim idea of propitiation.

Tear from a "high" church the veil of formality and austere ritualism which enshroud its truths—a group of men and women kneel humbly to partake of the bread and wine by which they offer contrite hearts to the Unseen Presence.

Finally, tear aside the covering of mystical and ritualistic observance which conceals a Masonic Lodge at labor from a profane world—a group of men who pass often from east to west by way of the south gather about an Altar, there to lay their hands and vow themselves to mutual service, offering their gifts to the Great Architect of the Universe in gratitude for the fatherhood of God and the brotherhood of man of the old, old Craft. . .

Every brother must decide for himself whether Freemasonry has or has not, is or is not, a religion.

But before he decides let him read, in the Great Light of Masonry, Matthew, Chapter XVIII, verse 20.

## IS "HUSH, HUSH" THE BEST POLICY?

Unfortunate as it may be and much as we may dislike to realize it, there are dishonest Masons. Sin is not confined to any one race or grade of society, to any organization or to any one family. It is, on the contrary, quite general. A son or daughter of the most respectable family may go wrong; a trusted associate prove recreant or an employe in whom we have the utmost confidence cover himself and his friends with disgrace. There is no knowing where and when dishonesty will show itself—in the most unexpected fashion and in the seemingly most unlikely persons. Naturally, Masons, being made up of men in all circumstances of life, of widely diverse training and open to temptation of various sorts, would have its proportion of sinners.

Deprivations of the present economic depression (now happily passing, it is hoped) have corrupted the ethics of many hitherto upright persons, though defalcations were not unknown prior to 1929. Our fraternity, veritably composed of carefully selected men, has suffered here and there from the illicit purloinings of men of weak moral fibre. The Chicago district, with which the *Masonic Chronicle* is, of course, best acquainted, has bitter knowledge of the fall of a few custodians of Craft funds who have converted to their private use funds entrusted to their keeping. Should the names of those who have thus wronged the various Masonic bodies be assembled and posted in public they would present a list upon which the membership could look with little but shame and humiliation.

How many of them have been exposed and punished for their peculations?

Masonry gets no satisfaction out of humiliating any brother or exposing him to disgrace, but is there anything wrong with inflicting the penalty which he has asked for? Any officer who appropriates funds placed in his possession by those who trusted him, does so deliberately, and if he follows his first misstep with a long procession of others, knows perfectly well what he has done and that he deserves punishment. He is not an imbecile or he never would have been entrusted with the responsibility. He robs the institution and the brethren knowingly.

When a financial officer, having taken the wrong path, is discovered, there always arises the "hush, hush" cry of those brethren who would have the institution take its loss and spare the sinner. There may be circumstances under which a policy of extending mercy and attempting to reform the transgressor is best. In such cases leniency should be shown. But in most instances there is evidence of thoughtful intent and deliberate continuance in wrong-doing. Such derelictions, of course, should be exposed only within the fraternity, but a fair trial should be held and a just penalty meted out. Giving the accused every facility to establish his innocence, Masonry ought not to cover up his misdoing with a mantle of charity that was not intended for such offenders. Make an example of such persons and let the brethren know that Masonry does not condone crime even among its own members. It ill becomes an organization as upright as ours to retain, and even to honor, those who are known to be violators of the basic principles of Masonry.

—The *Masonic Chronicle*.



A group of Masons, members of a Cruise party on the S. S. "Kungsholm" of the Swedish-American line, a part of the proceeds of which are devoted to Masonic charity. A similar cruise—to Havana this time—will leave New York October 14th next and it is expected a large number of New England Masons will wish to be included in what is a most delightful interlude. Full information regarding this cruise may be obtained from THE CRAFTSMAN, Boston, or the Grand Secretary of the G. L. of New York.

#### TO HONOR EMINENT MASON

The state of Nebraska during this month will place in the hall of fame at the U. S. Capitol a bronze statue of William Jennings Bryan, outstanding figure in American politics for thirty years.

Although he was defeated for the Presidency three times, Mr. Bryan filled a prominent role in the democratic party and in public affairs until his death at Dayton, Tenn., July 26, 1925.

He was known as the "silver-tongued orator," was born at Salem, Ill., March 19, 1860, and became a member of Lincoln (Neb.) Masonic Lodge No. 19, April 15, 1902, later affiliating with Temple Lodge No. 247, Miami, Fla.

He was a member of congress from Nebraska from 1891 until 1895, and served two years as secretary of state in President Wilson's cabinet.

Nebraska's other choice in selecting an outstanding man to honor (each state of the Union is permitted to place two figures in Statuary Hall) will be J. Sterling Morton, pioneer advocate of Arbor Day and secretary of agriculture in the second Cleveland administration.

The unveiling exercises will be held in the capitol rotunda at 2 p.m., April 27th. Both statues are the work of

Rudolph Evans, New York sculptor.

By the end of April, it is stated, there will be seventy-one statues in the collection, with twenty-five to be received in future years from those states that have not as yet made selections.

#### CORNERSTONE LAID

On Saturday, April 10, 1937, Grand Master Ralph E. Tieje, assisted by the members of his staff, officers of the Grand Lodge of Washington, laid the cornerstone of the new federal post office building at Bremerton, Wash. Shortly before the ceremonies there was a parade of the Masonic bodies, including knights templar, grand lodge officers and master Masons. A naval color guard and navy band participated.

The copper box sealed in the cornerstone contained copies of the three Bremerton newspapers, symbols of all service and fraternal orders in Bremerton, and a history of the city, written by Sophia Bremer, widow of John Bremer, Sr., who donated a large part of the building site to the treasury department.

Many distinguished federal officials and Naval officers were in attendance. Among the latter was Rear Admiral T. T. Craven, Commandant of Puget Sound Navy Yard.

#### FATHER AND FOUR BROTHERS

Yuba City, Calif., witnessed a unique Masonic occasion March 25, 1937, when Gordon B. Harter was raised to the degree of master mason in Enterprise Lodge No. 70.

The father, Clyde B. Harter, who was master of the lodge in 1904, headed the degree team, assisted by his four sons, Howard H. Harter, who was master in 1923, Orlin C. Harter, Chauncey Harter, and Leonard Harter.

More than a dozen past masters of the lodge were present, as well as visitors from many nearby lodges.

Freemasonry is often spoken of as an Order, and its ceremonies as a Ritual. These terms are neither technically nor legally correct. Freemasonry is a Craft and its ceremonies are "Work." An order is an association of persons. A craft is something more, inasmuch as it inculcates or teaches a "mystery." The word "craft" is derived from "kraft," meaning power, while the Anglo-Saxon word "craft" means skill, or the unexplained ability, by long practice, to produce a desired result. Hence a Craftsman is one skilled or powerful in the mysteries. The candidate is the rough ashlar in

lodge, by its Craftsmanship "works" upon him, until he becomes through the practice of our virtues, a perfect ashlar.—HENRY F. EVANS in *Square & Compass*.

#### 20 MASONIC OFFICERS

##### HOP TO VINEYARD

Twenty Masonic officers from lodges in Dorchester, Jamaica Plain, Milton, Springfield and Boston flew to Vineyard Haven (Mass.), in planes from the East Boston airport to take part in degree work with the Martha's Vineyard lodge of Masons recently.

The visiting Masons flew back to Boston shortly after midnight. The delegation included Warren Leonard Robinson, master of Lafayette lodge, Dorchester; Charles D. Kidder of Milton, deputy grand master; Raymond G. Laird of Jamaica Plain, master of the Fourth Lodge of Instruction, and Charles W. Lowe of Dorchester, master of Rabboni lodge.

#### LARGE SCOTTISH RITE CLASS

The Scottish Rite Bodies of Dallas, Texas, held their 72nd reunion beginning Monday, April 12th, and ending the following Thursday night with a banquet attended by 800 Masons. Eighty-nine candidates registered as members of the spring class, seventy-two of them finishing with the 32nd degree.

Present at the banquet was Grand Commander John H. Cowles, who addressed the officers, members of the class and visiting Masonic dignitaries. At the conclusion of his talk he was presented with an artistically engrossed certificate, which was signed by every member of the class, as well as by the Scottish Rite officers. Executed entirely by hand, the certificate measures 18x24 inches. At the top appears the grand commander's triple cross, 3 1/2 inches in length and finished in violet, official color of the grand commander.

The certificate proclaimed and pledged allegiance of the members of the class to the mother Supreme Council and its sovereign grand commander. It was also attested by signatures of the following officers: "Walter C. Temple, 33°, Deputy of the Supreme Council in Texas; John L. DeGrazia, 32°, Venerable Master, Dallas Lodge of Perfection; John E. Heiser, 32°, K.C.C.H., Wise Master, Lone Star Chapter of Knights Rose Croix; G. E. Vickers, 32°, K.C.C.H., Commander, Dallas Council of Knights Kadosh; Clifford E. Farnum, 32°, K.C.C.H., Venerable Master of Kadosh, Dallas Consistory; Jas. C. Jones, 33°, Secretary."

Following the banquet the grand

commander left for El Paso, Texas, accompanied by Messrs. Temple and Jones.

#### MAKES BEQUESTS

The late Arthur Pollock, a member of Century Lodge No. 208, F.&A.M., the Scottish Rite, and Nile Temple, Mystic Shrine, all bodies of Seattle, Wash., left two bequests, each amounting to more than \$2,000, to the Zenith Masonic Home and the Portland, Ore., Shrine Hospital for Crippled Children.

Mr. Pollock was born in Bohemia, coming to this country as a young man. For a time he was employed by the Austro-Hungarian Consul as translator of French, German and Slavic.

#### AT 89 JOINS SCOTTISH RITE

Widely known among hrimers as "Cap," because he is the oldest captain of a Shrine patrol in North America, H. G. Getchell, eighty-one years old, recently received the degrees of the Ancient and Accepted Scottish Rite in St. Joseph (Mo.) Consistory.

Bro. Getchell has been a Mason for fifty-five years, having been initiated in 1882. He was eminent commander of Hugh de Payens Commandery No. 4, Knights Templar, in 1889. Forty-five years ago he served as Illustrious Potentate of Moila Shrine Temple (St. Joseph, Mo.) and has been captain of Moila Patrol for forty-two consecutive years.

#### VETERAN

Alexander K. Pierce of Salina, Kans., has been a member of the Masonic fraternity for sixty-nine years. He was born in Virginia ninety-four years ago and went to Salina shortly after the Civil War. In 1868, he was raised to the SCublime degree of Master Mason in Salina Lodge No. 6, and was voted a life membership in 1935.

In addition to Mr. Pierce, there are two other venerable life members—Messrs. Thomas L. Bond and Urijah G. Ladd, who were raised in 1872.

#### TRIBUTE BY INDIAN RULER

A tribute to Freemasonry as a potent influence for good was paid by the Nizam of Hyderabad, who received an address by Freemasons of the State during his recent Silver Jubilee celebrations.

"Freemasonry," said the Nizam, "promotes brotherly feeling among men, which is specially valuable in a country like India, divided as it is by castes and religions. Besides this, a great deal of charitable work is done among the poor by the Freemasons with their own funds, and all these useful activities are without political or other ulterior aim."

The Nizam pointed out that his appreciation of the Craft's utility had been shown by the fact that an ancient and beautiful building, the Goshamah Baradari, had been set aside for the use of the three lodges in Hyderabad as a Masonic Temple. Gen. Sir Terence Keyes, who took a keen interest in this Nizam.

#### FASCIST ACTION CONDEMNED

In its issue of April 24, 1937, *The Living Church*, an Episcopalian journal issued by the Morehouse Publishing Co., Milwaukee, Wis., editorially dealt with the expulsion of Protestant missionaries from Ethiopia at the orders of the Fascist government, dictated, as many believe, by the Roman Church.

The article states that a "Catholic Expeditionary Force," headed by an Italian Archbishop with Vatican-trained native and Italian missionaries, is proceeding with official Fascist approval to evangelize Ethiopia in the hope of winning 5,000,000 Copts to the Roman faith. It concludes with the following statement:

"Last year the Ethiopians lost their political independence to Italy. Now their religious independence is to be submerged in the universalism of the Latin Church. Ethiopia, having been made safe for Italian exploitation, is now to be made safe for the domination of the Roman Catholic Church as well."

#### GEORGE VI RESIGNS

It has been announced that His Britannic Majesty George VI, who as Duke of York was installed Grand Master Mason of Scotland last November just prior to the abdication of his brother, has presented his resignation to the Grand Lodge of Scotland. In this he is following the precedent set by his royal grandfather, King Edward VII, who resigned his office as Grand Master of the United Grand Lodge of England shortly after he assumed the Throne.

The resignation will be acted on at the regular quarterly meeting of the Grand Lodge on the first Thursday in May. It is expected that Sir Ian Colquhoun, whom the Duke of York succeeded as Grand Master Mason, will resume the office for the balance of the year, although the Grand Lodge may decide to hold an election for the purpose of filling the vacancy.

#### ENGLAND'S GRAND MASTER

H. R. H. the Duke of Connaught, Grand Master of the United Grand Lodge of England since 1901, has had a remarkable career in fraternal, mili-

tary and civic life. The only surviving son of Queen Victoria, he has an intimate knowledge of the history of his times as his career covers a longer period than that of any other individual near the Throne.

The Duke of Connaught was born during the lifetime of the Duke of Wellington. He served in Canada in the Fenian Raid of 1870, and in Egypt in 1883. He was Commander in Chief in Bombay in the eighties, and when he went to India to inaugurate the new Assemblies, accomplished a great task at a time of serious tension.

The United Grand Lodge under his capable direction for the last thirty-seven years has continued to make steady progress. This Grand Body has under its authority 4,943 Lodges, of which 1,221 are situated in London, 2,990 in the Provinces of England, 730 situated overseas in various parts of the Empire, and two traveling or Military Lodges. These figures all show steady increase.

The United Grand Lodge of England, established in the year 1717, is the Mother Grand Lodge of the world.

#### TRIBUTE TO SCOTTISH RITE

The following beautiful tribute to the Ancient and Accepted Scottish Rite was paid by Mr. Nelson Williams, a Past Grand Master of the Grand Lodge, of Ohio, and is extracted from his article, *Is Freemasonry Worth the Price?*:

"In estimating the value of Freemasonry we should not for a moment overlook the beautiful, impressive and instructive Degrees of the Ancient and Accepted Scottish Rite. In the great field of Masonic endeavor there is no place where the souls of men come into closer touch or sweeter harmony than in their Reunions.

"If we have a desire for the beautiful, it is gratified; if we have a wish for the sublime, it is realized. Our minds are expanded, our souls profoundly stirred; our thoughts become pure and our aspirations higher and nobler when the mystical fingers of our ritualism have deftly touched the emotions of our hearts.

"Surely what Freemasonry brings to us in these Reunions is worth more than the price thereof."

#### OVERSEAS MASONS

##### VISIT CAPITAL

After having participated in the 200th anniversary celebration of the Grand Lodge of South Carolina, which was held at Charleston, April 5th-8th, four distinguished overseas Masons visited Washington, D. C., and were entertained by the Grand Lodge of the District of Columbia, headed by Grand

Master Paul B. Cromelin. The visitors were General Sir Francis John Davies, Provincial Grand Master for Worcestershire and Deputy Grand Master of the United Grand Lodge of England; Brig. Gen. E. C. W. D. Walthall, Deputy Provincial Grand Master for Derbyshire and Past Grand Deacon of the Grand Lodge of England; Viscount Traprain, Substitute Grand Master and Mr. T. G. Winning, Grand Secretary of the Grand Lodge of Scotland.

During their brief stay in the national capital they were received by President Roosevelt, and visited several places of historical and Masonic interest, including the House of the Temple, headquarters of the Mother Supreme Council, Ancient and Accepted Scottish Rite.

#### TILER'S SWORD ONCE

##### OWNED BY INDIAN CHIEF

When Clinton Lodge N. 23, A. F. & A. M., of Henderson, Texas, was set to work in January, 1846, by District Deputy Grand Master Adolphus Sterne, the first sword used by the Tiler to guard the entrance of the Lodge was a formidable weapon that had once belonged to Chief Bowles of the tribe of Cherokee Indians in Texas.

This sword was presented to the Lodge by Capt. Robert Smith, who captured it in battle with the Cherokee Indians on the banks of a creek in Shelby County in 1825, in which Chief Bowles lost his life.

#### SOME SOUND COUNSEL

"If anything can be predicted, it is that we have come into an era which will stress by necessity the welfare of the many rather than the privileges of the few. This seems to be wholly desirable from every point of view, especially because it is the practical carry-out of the golden rule laid down by the Master of life."

An attitude of mind, rather than a program of action, is necessary . . .

I am recommending an attitude of mind, rather than a program of action . . .

"There are presidents of companies with the stupidity of selfishness, and there are labor leaders who exploit the workers for their own prestige and power. The blind reactionary as well as the heedless inciter to riot are equal menaces to peace and progress. Somewhere in between them must be a path of common sense, of wisdom, of Christian brotherhood.

The supreme goal is the physical, mental, spiritual welfare of all. The outlook must be infinitely wider than the necessary routine of maintaining the machinery. Understanding, sympathy and effort must embrace the un-

der-privileged, the unemployed — yes, even the unemployable. Brotherhood means so much more than those we like or those who agree with us. In fact it includes the whole human family.

To achieve the ideal avoid partisan struggles, for to try definite programs which are transitory and not crystal-clear is to weaken testimony to supreme truth."—WILLIAM K. SHERRILL, *Bishop of Massachusetts.*

#### PRESTON'S SERVICES

##### TO CRAFT

A Masonic scholar and lecturer of the eighteenth century, William Preston was born in Edinburgh, Scotland, August 7, 1742. He is said to have been initiated into Freemasonry in London, about 1762 or 1763, in a Lodge that met at the White Hart Tavern in the Strand. This Lodge later became Caledonian Lodge No. 325.

All during his life, Preston was active in Masonry. In 1772, his first book *Illustrations of Masonry*, was published. He had taken the old lectures and work of Masonry, revised them and placed them in such form as to receive the approval of Craft leaders. Encouraged by their favorable reception, he employed, at his own expense, lecturers to travel and deliver the lectures before Lodges throughout the British Empire.

After his death it was learned that he had provided a fund of £300, the interest of which was to be set aside for the delivery of the Prestonian Lectures once each year. These lectures were abandoned about 1860, chiefly for the reason that they had been superseded by the lectures of Hemming, in the approved work of the United Grand Lodge of England, when that Body was formed by the reunion of the Ancients and Moderns, in 1813. The Preston work has, however, been revived recently, and survives in the United States, although somewhat modified by certain American ritualistic authorities.

#### TRIENNIAL CONCLAVE

Plans for the 40th Triennial Conclave of the Grand Encampment, Knights Templar of the United States, have been under way for some time with the idea of making this Conclave one of the largest and most spectacular in the history of the order. It will be held at Miami, Fla., from July 17th to the 23rd. Mr. John B. Phelps, general chairman of the Florida committee in charge of plans, recently visited Detroit where he conferred with officials of the Ford Motor Co., who pledged the use of 150 automobiles to be used as guest cars during the Conclave, and an additional twenty-two larger cars to be used by Grand Encampment officials. These cars will be painted in the

Knight Templar colors, and those assigned to the officials will bear their respective names.

Woodlawn Commandery of Chicago plans to send its sixty-piece band, while Siloam Commandery of the same city will send its eighty-piece band. Special trains will convey different contingents.

#### TILER FOR 53 YEARS

Mr. Joel Osgood Wilder, who recently passed on at Sacramento, Calif., at the age of eighty-six, held a long record for continuous service as Tiler of a Masonic Lodge. He served Union Lodge in this capacity for fifty-three years and was proud of the fact that for a period of forty years he did not miss a single meeting.

After engaging in various pursuits, Mr. Wilder became a railroad man on the Southern Pacific line, retiring at the age of seventy. He saw military service during the riots in San Francisco following the assassination of Abraham Lincoln. Funeral services were held at the Masonic Temple and interment was in the family plot at Masonic Lawn Cemetery.

#### REAL MASONIC SERVICE

From Butte, Montana, comes the information that Mr. Garfield B. Perier, 33°, is serving his 30th year as Secretary of the Scottish Rite Bodies, and that Mr. Fred Lincoln Melcher, 33°, who recently passed away, had served as Treasurer for 36 years.

#### MEXICAN LODGES ENTERTAIN

The three Blue Lodges of Juarez, Mexico, united in receiving approximately 150 Masons from the Lodges of El Paso, Texas, the evening of March 9, 1937. The meeting was in recognition of the establishing of fraternal relations between the Grand Lodge, A. F. & A. M., and the Gran Logia Independiente "Cosmos," of the State of Chihuahua, Mexico.

Attended by Grand Lodge officers from both jurisdictions, the lodge was formally opened by the officers of "Guelatao" Lodge No. 5, and the meeting was turned over to District Deputy Grand Master A. Pruneda G., who welcomed the visiting Master Masons from Texas. This was followed by the address of Evaristo F. Valdes, Representative of the Grand Lodge of Texas near the Gran Logia "Cosmos," and chairman of the Special Foreign Relations Committee, which had successfully negotiated the recognition of Gran Logia "Cosmos" by the Grand Lodge of Texas.

Responses were made by Deputy Grand Master John Temple Rice, District Deputy Grand Master Lee Riggs

and Worshipful Master Hardy of Fraternity Lodge No. 1111.

Following the lodge meeting, the Masons repaired to the banquet hall at the New Tivoli, where dinner was served.

#### CUBAN KNIGHTS TEMPLAR

Havana Commandery No. 1, Knights Templar, held its Annual Conclave on Good Friday, March 26, 1937. Promptly at eight o'clock the templars assembled and the commandery was opened in full form with the rehearsal of duties.

Most of the members present were garbed in full Templar uniform with sword, although a few were in civilian dress. On this occasion, Robert V. Waters, eminent past commander, was presented with a past commander's jewel.

R. A. Andrade is Secretary of Havana Commandery No. 1, which body is under the direct supervision of the Grand Encampment, K. T., U. S. A., as there is no Grand Commandery in Cuba.

#### JACOB MORSE

Jacob C. Morse, 77, dean of Boston baseball writers and prominent in insurance fields died Monday, April 12 at his home, 10 Greenway court, Brookline.

His sudden death was attributed to a heart attack.

Funeral services were held at the Mt. Auburn crematory Chapel.

A native of Concord, N. H., Brother Morse was graduated from Boston Latin School in 1877 and from Harvard University in 1881. In 1884 he was graduated from the Boston University law school. While at Harvard he became interested in newspaper work and acted as Harvard correspondent for several newspapers. In 1884 he became a member of *The Herald* staff. During the 25 years he remained with that paper, he served as sporting editor for several years. A prominent Mason he wrote the news of the organization. He entered the insurance business in 1915.

For several years he served as secretary of the New England Baseball league when that circuit was thriving. For years he was a director of the Boston Press Club and managing editor of the Newspaper Club. He was a member of Joseph Warren lodge of Masons for 46 years. He helped organize Everett Benton lodge in East Boston and was its first treasurer. He was a member of the Scottish Rite bodies and Aleppo Temple of the Mystic Shrine.

A resident of Brookline for more than 50 years, Morse was a member

## We Stand By

Massachusetts Protective policies are *non-cancellable*. The Association not only insures the policyholder, but it then *insures the Insurance* by omitting the cancellation clause. Thus the policyholder owns his policy. He can keep it merely by paying premiums on it. He can give it up at will, but no one can take it from him. The policy not only promises service, but makes the promise without mental reservations (without any clause permitting cancellation at will), and with the expectation of standing by and paying claims when the service is most needed, namely, when the insured's health breaks so that he would be uninsurable elsewhere.

## The Massachusetts Protective Association, Inc.

WORCESTER, MASSACHUSETTS

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of the town meeting body since its inception. He leaves his widow, Mrs. Josephine Morse; two sons, Reginald and Charles; a brother, Aaron, and two sisters, Mrs. Bertha Fuller and Mrs. Hattie Hamburger.

### THE FREEMASON

With today's issue *The Freemason*, the oldest English Masonic Journal, celebrates sixty-seven years of continuous publication, the first number being published on 16th March, 1869. At that date, the highest numbered Lodge on the register was 1259; today it is 5661. All three Masonic Institutions now occupy new headquarters to those in use at that date, the Royal Masonic Hospital has been built, and Freemasons' Hall, opened on 14th April in the same year, has given way to the magnificent structure in use today. During all this long period *The Freemason* has been published each week, with the great aim of zealously promoting the welfare of the Craft as well as to serve the highest interests of the Brethren generally. To our numerous readers we extend our grateful thanks for favours already conferred and to the Craft in general the pious hope that in the near future the number will be added to by the inclusion of many Brethren who at the present time do not deem it necessary to endeavour to make a daily advancement in Masonic knowledge.—*The Freemason (London)* March 13, 1937.

[THE CRAFTSMAN felicitates *The Freemason* upon reaching such an old age and predicts for it many more years of constructive usefulness.]

### BAY STATE MASONS BENEFIT

Three Masonic Lodges in Massachusetts share heavily in the estate of George F. Upham, who died last Nov. 20, leaving a net estate of \$202,680.

One-third shares of the residuary, or \$51,713 each, are provided for Spencer Lodge, Spencer; Hayden Lodge, Brookfield, and Meridian Sun Lodge, Roslindale. The will specified the income was to be "used for the relief of the poor (not necessarily Masons.)"

The only personal bequests were \$10,000 each, plus certain properties in Massachusetts, for a half-niece, Edith W. Adams, and a niece, Beatrice H. Almy, both of Worcester.

### LOWELL LODGE GETS \$1,000.00

By a bequest in the will of the late Mrs. Lilla S. Clark, Lowell Lodge of Lowell, Massachusetts is the recipient of \$1000. There were many other bequests of a semi-public nature included in an estate of \$100,000.

### GRAND MASTER ALLEN VISITS THE CANAL ZONE

Grand Master Allen of Massachusetts left Boston Sunday morning, April 4, for Charleston, South Carolina, accompanied by Mrs. Allen and M. W. Arthur D. Prince, Past Grand Master, for the purpose of participating in the ceremonies connected with the celebration of the 200th Anniversary of the Grand Lodge of South Carolina. He left there Thursday, April 8, arriving in New York, Friday, the 9th; M. W. Brother Prince returning to Boston. The Grand Master and Mrs. Allen were then joined by Worshipful Henry W. Stevens, Grand Sword Bearer, and sailed from New York on the Steamship Santa Elena of the Grace Line Saturday noon for the Canal Zone, with a day en route at Porto Colombia and another at Cartagena, where there were conferences with our South American brethren.

Arriving at Balboa, April 16th, Most Worshipful Brother Allen was engaged with a continuous round of Masonic activities, including the dedication of two new Masonic Temples there, until April 27th. He sailed for home with a one-day stop in Havana, where the Grand Lodge of Cuba received and entertained the party.

Arriving in New York on the morning of May 4th, he will be just in time to attend the annual meeting of the Grand Lodge of that state, arriving home in Boston in time to attend a 25th anniversary of Dorchester Lodge on the night of May 6th.

The schedule at Panama was as follows:

Saturday, April 17, 8:30 p. m. Reception and Ball at the Ancon Masonic Temple given by the District Grand Lodges and Masons in the Canal Zone Masonic District. Monday, April 19, 8:00 p. m. Dedication of the Ancon Masonic Temple. Tuesday, April 20, 8:00 p. m. Army, Darien, and Chagres Lodges at the Scottish Rite Temple, Balboa. Master Mason Degree, Wednesday, April 21, 8:00 p. m. Isthmian Lodge at Pedro Miguel Lodge Hall Fellow Craft Degree. Thursday, April 22, 8:00 p. m. Dedication of the Gatun Masonic Temple. Friday, April 23, 8:00 p. m. Sojourners Lodge—Master Mason Degree. Saturday, April 24, 8:30 p. m. Fraternal visit to M. W. Grand Lodge of Panama.

### RICHMOND REMINISCENCES

Richmond's old Masonic Hall—old-est building in the country used exclusively and continuously for Masonic purposes—will play an important role in the Richmond Bicentennial program

this year. The bicentennial celebration will come to a climax with a mammoth outdoor show, "The Richmond Cavalcade," opening on September 12 and continuing for several weeks. Mrs. Jan Isabelle Fortune, producer of the "Texas Cavalcade" and the "Cavalcade of the Americas" will produce the Richmond performance. The bicentennial year will also be observed by a series of monthly events starting in May and continuing until the September pageant.

The old Masonic Hall in Richmond is closely connected with many of the historical happenings to be commemorated in the city this year. Funds for the building were raised by means of a lottery and Chief Justice of the United States John Marshall was one of the founders. Lafayette and Washington, Aaron Burr and Benedict Arnold were all visitors to the lodge although they are only a partial list of the many notables who have been in attendance.

Governor Edmund Randolph was among the many prominent Virginia Masons who participated in the cornerstone laying in 1785. Lafayette was given a reception here in 1824 on his triumphal return visit to the scenes where he had served in the American Revolution.

The pageant in September will dramatize the history of Richmond and

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Why not a meeting place for members of the Craft in New York City? . . . is the

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Two Dance Orchestras  
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Breakfast from 35 cents; luncheon from 65 cents; dinner from \$1.50

recognition of the impressive part the Masons and the old Masonic Hall have had in the growth and progress of the city will be taken into account. The building will also be included in the various historic tours of the city to be made by the countless visitors here for the various bicentennial events.

### THE NEED FOR GOVERNMENTAL ECONOMY

The recent message of President Roosevelt to Congress in which he stated that "we should achieve a balance of actual income and outgo for the fiscal year 1938", should not only have the whole-hearted approval of all classes but a determined and conscientious effort must be made to bring this about. The balancing of the Federal budget is essential not only to provide a sound business recovery, but also to avoid the dangers of disastrous inflation. No other step is so vital to our national economy.

For seven consecutive years, Federal governmental expenditures have exceeded income, while the cumulated deficits for this period are approximately \$22,000,000,000. We are now in the fifth year of recovery, with Federal revenue the highest in sixteen years but Federal deficits for the year ending June 30, 1937, will be more than \$2,500,000,000, according to official estimates. Business activity is now the highest since 1929 and 118% above the low point of the depression but Federal expenditures are about 60% above that period. Moreover, the expenditures originating for the purpose of recovery and relief, some of which have been transferred to the regular budget, are running at the annual rate of more than \$4,000,000,000, in the face of the fact that factory employment has now reached the 1929 level. In other words, expenditures for purposes never before within the province of the Federal government have increased as recovery has progressed, with no lessening of state expenditures.

If we can balance the budget only in the most prosperous years, then we face a most critical situation as the cumulated deficits of lean and depression years will plunge us deeper into debt. The Federal debt at the end of June 30 of this year will be in the neighborhood of \$35,000,000,000. If state and local debts are added, the aggregate public debt will reach the sum of \$55,000,000,000, or an increase of 60% since 1930. During this same period the British public debt increased by only 6%.

In the final analysis, governmental costs must be met out of national income. As indicated by the accompany-

ing chart, per capita income in 1936 was 34% above 1913 but governmental costs of all political divisions were 347% above the pre-war year. Furthermore, on a per capita basis, total governmental expenditures in 1936 represented 28% of national income as against 8.6% in 1913. This comparison shows the extent to which governmental activities have encroached upon national income.

It would seem logical that since the depression is over and the original need for these emergency expenditures has apparently passed, we should now drastically reduce these items and put the house in order. Unfortunately once the Federal government begins spending for certain classes of citizens it is desperately hard politically to stop. The farmers of the country are now receiving Federal funds in excess of a billion dollars annually and the unemployed in excess of two billion dollars, whereas prior to 1933 these payments were non-existent. These expenditures do not add to the national economy. On the contrary, in many ways they are restrictive of production and cause a strain between the proper relationship of our state and Federal governments to the citizens of the country. Furthermore, vast numbers of our

citizens have become at least partially dependent on government funds. When these are withdrawn or lessened a great cry goes up.

It is hoped that public opinion will line itself solidly back of those who now strongly advocate a reduction in these vast expenditures and relegate to the states and local governments their proper responsibility in caring for the needs of their citizens. There is no more wealth in the country than exists in the forty-eight states, and the Federal government, like the states, can produce funds only by taking from the earnings of the people.

It must be realized that in the end, taxes fall on the working man as large incomes are sufficient to pay for only a fraction of the cost of government, while very heavy taxation on the wealthy will only too soon reach the point of diminishing returns. Whether he realizes it or not, heavy governmental expenditures can be paid for only by levying in full on the real wages of the working man.

Economy in the Federal government results in the citizens and the states having that much more to spend for the benefit of themselves and their local activities.—*New England Letter*.

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## ONCE IN A LIFETIME

On Tuesday evening, March 16th, at Paskamansett Lodge, A. F. & A. M., New Bedford, Mass., was conferred a degree which, to say the least, is unusual, when the brethren at that communication witnessed Wor. William Bliss, nearly 89 years of age, Past Master of two lodges and an Honorary Member of the lodge, raise Lincoln Bourne Hathaway, who is his own grandson and a former member of the Order of DeMolay.

The incident is rendered more remarkable because of the fact that Wor. Bro. Bliss gave the first section of the degree to all three of the candidates, and after raising his own grandson, he gave the lectures and charges to the three candidates in a very impressive manner, being almost letter perfect in his rendition of the work, which is one of the longest in the Blue Lodge.

The attendance of nearly one hundred, included the D.D.G. Master of the 30th (New Bedford) Masonic District and his secretary and marshal, several past D.D.G. masters and many officers and past officers of nearby lodges. All praised the work and considered it very remarkable that one as old as Wor. Bro. Bliss was able to give the work so ably. He was heartily applauded at its conclusion.

We have heard of many instances of proud fathers raising their sons, but this is the first time the writer has witnessed a past master raise his own grandson.

Previous to the meeting past masters of the lodge served a Dutch supper. All that goes with a supper of that description was in abundance. The past masters waited on the tables and kept all well supplied. If any were turned away hungry it was their own fault.

## AID TO SHRINERS' HOSPITALS

According to the *Ziyara Bugle*, official organ of Ziyara Shrine Temple, Utica, N. Y., a dance will be held at Mohawk Armory in that city, April 28th, by the Iliou, Herkimer, Little Falls, Fort Plain and Cooperstown Councils of the Knights of Columbus, the net proceeds of which will be turned in to the Shriners' Hospitals for Crippled Children. Members of the Shrine have been urged to attend in large numbers.

The Knights of Columbus, who are sponsoring the program, are headed by Mr. Giles J. Murphy, Grand Knight of Iliou Council, who is general chairman. This evidence of goodwill and humanitarianism on the part of the Knights of Columbus is most commendable.

Another organization, namely, the Rotary Club, gave a "Shrine Hospital

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Party" at Springfield, Mass., March 12th, resulting in the sum of \$6,500, which was turned in to the hospital treasury.

At Rochester, N. Y., the Genesee Valley Kennel Club, Inc., raised \$1,000 with their dog show, which was donated to the Shrine Hospitals, according to officials of Damascus Shrine Temple of that city.

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Young Hen: "What is it?"

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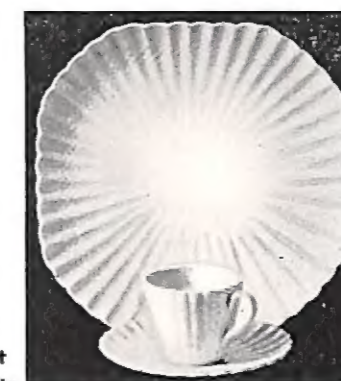
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